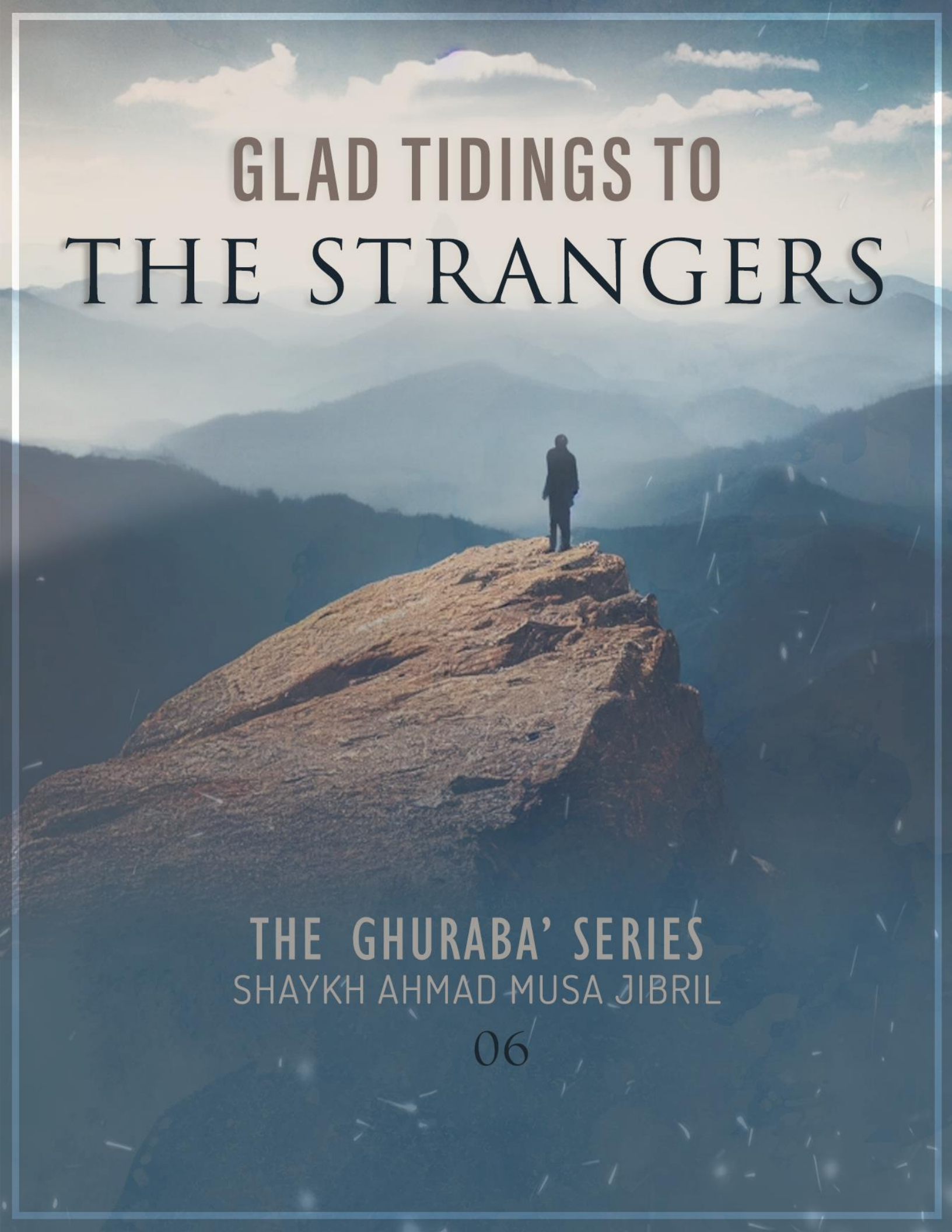
GLAD TIDINGS TO THE STRANGERS



THE GHURABA' SERIES

SHAYKH AHMAD MUSA JIBRIL

06

GLAD TIDINGS TO

THE STRANGERS

The Ghurabā' Series (06)

The Consequence of The Pledge of Tawhid I

Ash-Shaykh Al-Imām Ahmad Mūsā Jibrīl (حفظه الله)

بسم الله الرحمن الرحيم

AHMAD JIBRIL

بسم الله

والحمد لله، وصلاة والسلام على عبده ورسوله نبينا محمد، وعلى آله وصحبه وسلم تسليماً كثيراً مزيداً إلى يوم الدين، أما بعد

In the first three Halaqāt we spoke about the Hadīth pertaining to strangers, بَدَأَ الإِسْلاَمُ غَرِيبًا. Then in the last two Halaqāt, we went over the statements of Waraqa رضي الله عنه to the Messenger ﷺ. And today I wanted to begin speaking about what the Sahābah رضي الله عنهم, who were Strangers at the time, understood the consequence of their pledge of لا إله إلا الله محمد رسول الله to be.

So, while hardships were intensifying by Quraysh against RasūlAllāh ﷺ and the Strangers in Makkah, Islām was rapidly flourishing and spreading nearby all throughout Madīnah, to the point that after twelve to thirteen years into the messagehood, nearly every household in Madīnah had a member who had embraced Islām. The fresh, ripe, Tawhīd in the hearts of the 'Aws and the Khazraj — now united as the Ansār, رضي الله عنهم أجمعين — the heroes of Yathrib (that was later renamed as Madīnah or Tība), they couldn't leave RasūlAllāh ﷺ being oppressed, seeking a refuge and safe haven to spread the Tawhīd of Allāh, facing the hostility of Quraysh while they lived at ease and ate with their children at peace. So after thirteen years of messagehood, a delegation of seventy-five strangers from Madīnah went to pledge loyalty to RasūlAllāh ﷺ during the Hajj season, and that was a year after the previous delegation gave a pledge. Jābir Ibn 'Abdillāh narrated that the Sahābah in Madīnah said,

حتى متى نترك رسول الله ﷺ يطرد في جبال مكة ويخاف؟ فرحل إليه منا سبعون رجلًا

Until when are we going to leave RasūlAllāh ﷺ ousted in the mountains of Makkah in fear? So seventy of us headed to him.

Seventy-five Strangers in the most accurate figure, as Ibn Ishāq رحمه الله mentioned, and that's consisting of seventy-three men and two women. Ibn 'Abd Al-Barr رحمه الله and the Hadīth that I just mentioned on the authority of Jābir Ibn 'Abdullāh and others mentioned that it was seventy. That slight discrepancy in some history books and some narrations is *most likely* due to the fact that the 'Arab rounded off figures.

The two women who attended were Asmā' Bint 'Amr Bin 'Adi As-Sulamiyyah Al-Ansāriyyah, and some say her name was actually Asmā' Bint 'Adi Ibn 'Amr. She went to give the pledge with her husband Khadīj Ibn Salāmah Ibn 'Aws. She's the cousin of the famous Sahābi Mu'ādh Ibn Jabal رضي الله عنه. Her Kunyah is Umm Shubāth or Umm Mani', and she birthed her baby Shubath, by the will and blessing of Allāh, on the exact night of the pledge. When you read something like that in the books of Sīrah, that she gave birth on the night of the pledge, knowing the circumstances that surrounded the pledge, let your mind ponder a little bit on that. That means she traveled from Madīnah to Makkah in the very final stages of her pregnancy — and that road, up until recently, was considered a death highway, [even] with cars! When I was younger, it was a two-lane highway where many people died, and it was rare for you to pass through it without seeing casualties, all the way until a more adequate road was paved in the mid-80s. So imagine Umm Shubāth 14 centuries ago, traveling on foot, enduring what we know women endure during that period, combined with the difficult, hot journey in the desert, toppled with fear from Quraysh, then postpartum difficulties, and then the hardships of traveling back, and now traveling back but with a newborn infant. All that sacrifice, and after all that sacrifice, she didn't recline back and live off her legacy of witnessing the pledge and the hardships she endured — and what a legacy that is! Rather she continued on in her devotion, even joining in on the battle of Khaybar until its victory, رضي الله عنها.

The second Sahābiyah that witnessed the pledge is Umm 'Umārah Nasībah Bint Ka'b Ibn 'Amr Al-Ansāriyyah. And note here the way the short vowels, the

Tashkīl, are pronounced. The Kunyah, her Kunyah or nickname, [is] Umm ‘Umārah بضم العين وتخفيف الميم, meaning with a Dhamma on the ع and a Fatha, no Shaddah, on the م. “Umm ‘Umārah”, as specified by many scholars like Al-Mulla ‘Ali Al-Qāri’, in *Sharh Mishkāt Al-Masābih*, and ‘Abd Ar-Rahmān Al-Mubārakfūri in *Tuhfat Al-Ahwadhī bi-Sharh Jāmi' At-Tirmidhi*, among others. That's her Kunyah. Her name is pronounced “Nasībah”. This is another error many fall into. It's a detail overlooked by many, even some books that have the Tashkīl in it. We should know *all* the details about our Salaf, their females and their males, may Allāh سبحانه وتعالى be pleased with all of them. Let me clear it up. The one who attended the pledge is Umm ‘Umārah Nasībah Bint Ka'b Ibn ‘Amr Al-Ansāriyyah. If you look carefully into the biography books on the names of the Sahābah, the books of the Tarājim, there are, to the best of my recollection, seven Sahābiyāt with the name Nusaybah or Nasībah. The source of confusion comes from the fact that, unlike English, in ‘Arabi they're spelled identically the same. Nusaybah and Nasībah are spelled identically the same with only a difference in the Harakāt — the Tashkīl, the short vowels. Some of the seven were with a Fatha on the ن and a Kasra on the س — Nasībah. And some were with a Damma on the ن and a Fatha on the س — Nusaybah. The most popular of the seven are Umm ‘Umārah and Umm ‘Atiyyah. And what's more amazing *and* confusing is that Umm ‘Umārah and Umm ‘Atiyyah share the same name: Nusaybah Bint Ka'b and Nasībah Bint Ka'b, — with the exception of a few Ulamā’, who say Umm ‘Atiyyah was Nusaybah Bint Al-Harith. So their names are identical according to the majority, but their Kunyah are different. And to add more to the confusion, there are *a lot* of similarities in their lives. They joined the Messenger ﷺ in battles, and they had knowledge in Ahādīth that they related and conveyed, and they sacrificed dearly for this Dīn, but they are in reality two different women with two different Kunyahs and a slight difference in the short vowels on the names “Nusaybah” and “Nasībah”. Both of them were referred to as Al-Ansāriyyah, meaning they gave victory to the Messenger ﷺ with Ansār in Madīnah, so they're both referred to as Al-Ansāriyyah. Nusaybah and Nasībah are feminine names, and linguistically speaking on their meaning, it's a name that refers to someone who's of an honorable, noble lineage with an honorable, noble character.

Let me break down the names so you get them. The one we mentioned for our purposes here, the one who joined the pledge, is Umm ʻUmārah Nasībah. This is the one that many attempt to name their daughters after, because she's famous for being the first woman to physically take on the sword in defense of RasūlAllāh ﷺ and she witnessed the pledge and did much more for this Dīn and Tawhīd. Yet when some attempt to name their daughters after this one — they want this one [meaning Nasībah] — they end up referring to her as Nusaybah, with a Damma, which is another one (Sahābiyah) [that] I'll mention briefly [later] to clear it up.

Umm ʻUmārah Nasībah not only witnessed this pledge, the pledge of ʻAqabah, but she also witnessed the pledge of Ridwān, the battle of Uhud, the battle of Hudaybīyyah, the battle of Hunayn, and the battle of Yamāmah. Adh-Dhahābi said,

وجاهدت ، وفعلت الأفاعيل

She fought and did the wondrous wonders.

His words that she did "the wondrous wonders" never departed my mind since I read it in Siyar A'lām An-Nubalā' as a teenager. وفعلت الأفاعيل, because والله she truly did, رضي الله عنها. She was honored with the firm stance in defending the Messenger ﷺ in the Battle of Uhud where she physically fought and defended him with a sword. She was wounded in numerous battles. One wound to her shoulder was so severe and painful that she nursed it for an entire year. Her hand was cut off in the Battle of Al-Yamāmah, during the time when Abu Bakr As-Siddīq was the Khalīfah رضي الله عنه, and he personally would attend to her and visit her and inquire about her condition due to her high status with the Messenger ﷺ. And even the Messenger ﷺ before him, upon returning from Uhud where she was wounded defending him, he ﷺ didn't enter his house until he sent ʻAbdullāh Al-Māzani to inquire about her condition from the wounds she suffered, and he

rejoiced at her well-being. After them, when ‘Umar رضي الله عنه was the Khalīfah, he would receive gifts and send them or a portion of them to her in honor and respect to her sacrifice and dedication, رضي الله عنها. The respect and admiration that the Messenger ﷺ and his best two friends, رضي الله عنهم, gave her tells all about her noble status. She was also a woman of knowledge, because there's Hadīth on her authority in the books of Sunan. There are some Ahādīth that she related in Sunan At-Tirmidhi, in Sunan An-Nasā'i, and in Sunan Ibn Mājah.

Her husband was Zayd Ibn ‘Āsim Ibn Ka'b, and her sons were Habīb Ibn Zayd Ibn ‘Āsim and ‘Abdullāh Ibn Zayd Ibn ‘Āsim Ibn Ka'b. Every single one of them was a lesson and school in their devotion, commitment, and sacrifice to لا إله إلا الله and RasūlAllāh ﷺ. Habīb Ibn Zayd Ibn ‘Āsim, her son — just take that for example. He had the honor of being chosen by RasūlAllāh ﷺ to carry a message to the arrogant liar Musaylamah Al-Kadhāb to admonish and warn him, and that was the message that enraged Musaylamah Al-Kadhāb who violated the protocols of that time of not harming ambassadors, just like it is today. He ordered that Habīb Ibn Zayd Ibn ‘Āsim be shackled and held a captive. Then, he had his men torture him in preparation so that he can summon him before his followers in order to break him down. So Musaylamah Al-Kadhāb brought this young youth after a night of torture in shackles and asked him, *“Do you bear witness Muhammad ﷺ is the messenger?*" He said, *“Yes.”* He said, *“Do you bear witness I'm the messenger?”* In mockery, he [Habīb] said, *“In my ears is deafness from what you say, I can't hear what you're saying.”* My ears have been blocked off against anything that you've been saying or claiming or alleging. One wouldn't expect anything less from a lion raised by a lioness who was severely wounded protecting RasūlAllāh ﷺ. He ordered his henchmen to cut off and sever a limb from Habīb Ibn Zayd's body, and when his limb settled near him, he [Musaylamah] asked him the same question again. Repeating those questions over and over, each time Musaylamah would order his henchmen to sever a limb from Habīb Ibn Zayd's body, which would fall on the ground beside a previously severed limb. Habīb Ibn Zayd, her son who she raised — that's how women should raise their kids — he could have escaped *all* that torture, *all* the torture he endured and his torturous death, just by a pretense of his faith in Musaylamah Al-

Kadhāb's prophethood. His faith would not have been questioned, blemished, or doubted because this would be one of the most ideal examples of Ikrāh or duress. But Habīb Ibn Zayd, who was raised by such a woman, held himself to the highest standards from the moment he witnessed the pledge and witnessed how his mother was, and he carried on his shoulders the responsibility that ensued his oath and faith to the fullest, until the very last moments of his life, uttering, أشهد أن محمداً رسول الله صلى الله عليه وسلم with his limbs surrounding his body preceeding him to Jannah, Inshā'Allāh. That's one of her sons.

And take for example her other son — Umm 'Umārah's other son — he was no different, and it shouldn't surprise you. 'Abdullāh Ibn Zayd Al-Māzini, he's the one who narrated the detailed famous Hadīth on Wudū', the one we studied in Fiqh. 'Abdullāh Ibn Zayd Ibn 'Āsim Al-Māzini narrated that

رَأَى رَسُولَ اللَّهِ صلى الله عليه وسلم تَوَضَّأَ فَمَضْمَضَ ثُمَّ اسْتَنْثَرَ ثُمَّ غَسَلَ وَجْهَهُ ثَلاَثًا وَيَدَهُ الْيُمْنَى ثَلاَثًا وَالأُخْرَى ثَلاَثًا وَمَسَحَ بِرَأْسِهِ بِمَاءٍ غَيْرِ فَضْلِ يَدِهِ وَغَسَلَ رِجْلَيْهِ حَتَّى أَنْقَاهُمَا

He saw Allāh's Messenger (ﷺ) perform the ablution. He rinsed his mouth then cleaned his nose, then washed his face three times, then washed his right hand thrice and then the other one, thrice. He then took fresh water and wiped his head and then washed his feet till he cleaned them.[1]

I want to show you that they were in the forefront of knowledge, of 'Ilm, just like they were in the forefront of defending RasūlAllāh ﷺ in every possible way. Every ideal Muslim and Muslimah should be like that. Al-Wāqidi and Adh-Dhahābi said that this man, 'Abdullāh Ibn Zayd, is the one who killed Musaylamah Al-Kadhāb. Musaylamah, the arch arrogant liar, this man is the one who killed him. But some say Wahshi killed him, the one who killed Hamzah رضي الله عنه before Islām. They say he's the one who killed Musaylamah after his Islām, which is true in a way, but Wahshi in his own narrative cleared that conflict. Wahshi said, رضي الله عنه , that he

[1] Muslim: 236

took the spear that he killed Hamzah with to kill the worst man, which is Musaylamah. He said, *"As I prepared to throw the spear, a man from the Ansār prepared to attack Musaylamah, and he had a sword. The moment we saw an opening and we saw Musaylamah, I threw the spear, and the man from the Ansār that was with a sword attacked Musaylamah."* Wahshi رضي الله عنه says, *"Allāh knows which one of us killed him. If it was me, then I killed the best man, then I killed the worst of all people."* What he's trying to say is that he attempted to compensate or make up for his sin of killing Hamzah before Islām by killing the worst man, Musaylamah Al-Kadhāb. That man from the Ansār that Wahshi was mentioning is 'Abdullāh Ibn Zayd, even though he didn't specify his name. He's the second son of Umm 'Umārah Nasībah Bint Ka'b Al-Ansāriyyah. He died in the battle of Al-Harra. That was Umm 'Umārah who attended the pledge.

And to clear up the confusion in the names, the other one with a similar name is Umm 'Atiyyah Nusaybah Bint Ka'b or Nusaybah Bint Al-Hārith according to some. It's in the diminutive form with a short vowel of a Damma on the ن, in a Fatha on the س — Nusaybah. Ibn 'Abd Al-Barr in *Al-Isti'ābi* said her name is not Umm 'Atiyyah Nusaybah Bint Ka'b, it's Umm 'Atiyyah Nusaybah bint Al-Hārith. But many document her as Umm 'Atiyyah Nusaybah Bint Ka'b. Not only, as I said, are the names spelled identical with the difference in the Kunyah and the short vowels, but their lives were very similar. This one, she said in her own words in Sahīh Muslim,

قَالَتْ غَزَوْتُ مَعَ رَسُولِ اللَّهِ صلى الله عليه وسلم سَبْعَ غَزَوَاتٍ أَخْلُفُهُمْ فِي رِحَالِهِمْ فَأَصْنَعُ لَهُمُ الطَّعَامَ وَأُدَاوِي الْجَرْحَى وَأَقُومُ عَلَى الْمَرْضَى

I took part with the Messenger of Allāh (ﷺ) in seven battles. I would stay behind in the camp of men, cook their food, treat the wounded and nurse the sick.[2]

[2] Muslim: 1812g

She narrated a total of approximately forty Hadīth. Six of them were agreed upon in Bukhāri and Muslim. One was in Bukhāri alone and one was in Sahīh Muslim alone. She was the one who had the honor of washing the Messenger ﷺ's daughter Zaynab رضي الله عنها when she died. She moved to Al-Basrah where she taught, specializing in shrouding, preparation, and burial of the deceased. The Sahābah and the Tabi'īn used to travel to learn from her, because the Messenger ﷺ taught her firsthand how to wash his daughter Zaynab, and they wanted to learn firsthand from her. She became a principal in teaching this matter, and she taught it to many of the biggest Sahābah. So Ibn Mākūlā in his book *Al-Ikmāl*, who died approximately 930 years ago, he mentioned the clarification on the short vowels of the names. He said,

أما نسيبة بضم أوله، وفتح ثانيه فهي نسيبة أم عطية الأنصارية وأما نسيبة بفتح أوله، وكسر ثانيه فهي أم عمارة نسيبة بنت كعب الأنصارية

Abu Al-Faraj Ibn Al-Jawzi, who lived approximately 100 years after Ibn Mākūlā, in his book *Talqīh Fuhūm Ahl Al-Athar*, he reiterated what Ibn Mākūlā mentioned pertaining to Nasībah and Nusaybah. Most who came after Ibn Mākūlā adopted his view, even if there was a slight difference in opinions. Ibn Hajr رحمه الله, who came nearly 350 years after Ibn Mākūlā, he reiterated in his book *Tabsīr Al-Muntabi*, he mentioned what Ibn Mākūlā stated. Then again, Ibn Hajr in another book, *Al-Isābah fī Tamyīz As-Sahābah*, he said for Umm 'Atiyyah, it's with a Damma and some — قيل, قيل [meaning] it's alleged — that it's with a Fatha. He's just trying to mention a second view or mentioning the second view. He also mentioned the second opinion about Umm 'Atiyyah being Nusaybah Bint Al-Hārith rather than Nusaybah Bint Ka'b. Ibn Nāsir Ad-Dīn Ad-Dimashqi in *Tawdīh Al-Mujtaba fi Asmā' Ar-Ruwā* — he was at the time of Ibn Hajr, around the time of Ibn Hajr — he mentioned the opinions and then he said the majority are on what Ibn Mākūlā stated, which is what I broke down to you. There are other much weaker, rare opinions like Ibn Ishāq who said in Al-Maghāzi [that] it's "Nisba". He

said it's Nisba. Al-Tabarani put her in Al-Lam and said it's "Lisba" — instead of ن, [he said] ل. Those are rare, weaker opinions. This is something that should be noted because both Sahābiyāt are very famous. We take great pride in how detailed and thorough the knowledge of biographical evaluation, the science of the narrators, of the Sahābah, their men and their women, is.

So let me now give you a summarized recap to clear the confused faces. I only went into details for Tullāb Al-'Ilm, they'll appreciate it and benefit from it. But everyone can benefit and should benefit from the summary of how the names are pronounced. Umm 'Umārah Nasībah Bint Ka'b Ibn 'Amr al-Ansāriyyah. She's probably most famous for defending the Messenger ﷺ in the Battle of Uhud with a sword. She joined the pledge and many numerous other battles. Her two sons fought Musaylamah and she narrated many Hadīth. That was who? Umm 'Umārah Nasībah Bint Ka'b Al-Ansāriyyah, who witnessed the pledge of Al-Aqabah. Now the other one, Umm 'Atiyyah Nusaybah Bint Ka'b, she joined the Messenger ﷺ in seven battles. She moved to Al-Basrah after the death of the Messenger ﷺ, and she washed the Messenger ﷺ's daughter Zaynab, and became an expertise on teaching that topic.

So before I conclude — I know I went over the time limit, and I didn't even mention what I planned to mention pertaining to the pledge — but what I mentioned of their names led to a brief biography, and then the issues pertaining to their names came to mind, and even though it's slightly off what I intended to mention today, it still falls under the general topic of strangers. My point, and it started off with the Al-'Aqabah pledge, was an attempt to get at two statements that two of the Sahābah mentioned as they were about to give the pledge to RasūlAllāh ﷺ, [that] every stranger, every Muwahhid and every Muwahhidah, must understand and comprehend. We'll mention them, inshā'Allāh, in the next Halaqah. If this was the women strangers of that time who did the wondrous wonders, as Adh-Dhahābi said, for Islām, Tawhīd, and RasūlAllāh ﷺ, then imagine what their men did. Women, excused as women, and excused and exempted again due to pregnancy and other factors, yet they refused but to be participants in building this mighty edifice, giving their pledges, and carrying upon their

shoulders the responsibility that ensued their oath to its fullest. With that achievement, dedication, commitment, and sacrifice they reached the highest ranks in this Dunyā and inshā'Allāh in the Ākhirah. They made history and became memorable and spectacular enough to influence and change the course of history. They were icons worthy of veneration in their service to لا إله إلا الله محمد رسول الله and they became a radiant, illuminating light for those who want to achieve success in both worlds.

In another lesson, take a moment, Ya Muwahhid and Ya Muwahhidah, to reflect, knowing how much these strangers endured in their commitment and in their sacrifice. Knowing that eases your suffering. Their lives and wounds and limbs being severed for this Tawhīd makes all of our suffering — if any — feel like a mild surface abrasion. They suffered as strangers, and if anyone was to be exempted from trials and suffering, it would be them, as they had RasūlAllāh ﷺ among them, but hardships are part of this course.

In another very final reflection, when you know their life and history and how they met at Al-'Aqabah in secrecy, relate that to what you see and know today. What would those seventy-five be labeled today by the Munāfiqīn, the hypocrites? Whose path, of the people of today, most resembles those seventy-five? Be honest with yourself, because the path you choose is a determining factor between Jannah and Jahannam. It's not about comfort and luxury. Who of the Ulamā' and Du'āt and people of today talk and walk like them? Whose tone resembles them? And then, who of the people of today would be back in Makkah with their Wali Al-Amr Abu Jahl egging and giving Fatwās and justifications for Abu Jahl to hurl fireballs from his ballista to burn Shubāth in the arms of his mother, along with Umm 'Umārah, and the rest of the seventy-three labeling them as Khawārij who deserve it, and then teaching Abu Jahl how to utter the word "Khawārij." Having nothing against them except that they believe in Allāh the Almighty, Worthy of all praise, and that they rebelled against Kufr and the leader of Kufr, Abu Jahl, and met in secrecy behind his back and against his will. The answer? The answer is clear, and it's as clear as the sun in the clear summer

sky, for the hearts that haven't been polluted with desires and doubts. We'll continue tomorrow, inshā'Allāh. JazakumAllāh Khayr.

وصلى اللهم على سيدنا محمد وعلى آله وصحبه وسلم